

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

“Behold, elders, priests, and teachers were baptized; and they were not baptized save they brought forth fruit meet that they were worthy of it. Neither did they receive any unto baptism save they came forth with a broken heart and a contrite spirit, and witnessed unto the church that they truly repented of all their sins. And none were received unto baptism save they took upon them the name of Christ, having a determination to serve him to the end.”
BOOK OF MORMON, MORONI 6: 1-3.

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CALLED OF GOD—AS WAS AARON*

ELDER JAMES E. TALMAGE

OF THE COUNCIL OF THE TWELVE

WE believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

We believe in the same organization that existed in the Primitive Church, viz. : Apostles, prophets, pastors, teachers, evangelists, etc.

These are utterances of the Church of Jesus Christ of Latter-day Saints now upon the earth, as established through direct revelation in strict accordance with the prediction of ancient prophets. They are taken from the officially published Articles of Faith, which present in condensed form many of the fundamental principles and most prominent doctrines proclaimed by the Church. Although as expressed these two short paragraphs embody items of belief, they may be accepted as solemn affirmations of essential characteristics of the Church of Christ, in any period of its existence since its establishment by the Lord in person, and its development under the devoted ministry of the Apostles. Let us consider these briefly in their order.

First: The propriety, the necessity indeed, of a man who is to preach the Gospel of Jesus Christ being authorized by Jesus

*Address delivered over Radio Station KSL, at Salt Lake City, Utah, U.S.A., on Sunday evening, February 17th, 1929.

Christ so to do, is so clearly self-evident as to appeal to the thoughtful mind without argument or demonstration; and this inherent necessity applies with even greater force to one who undertakes to administer the ordinances of the Gospel. Can the rational mind conceive of a man un-elected or unappointed to civil office assuming the authority of such office and presuming to discharge its functions? Not only would the acts of such a pretender be wholly invalid, but he himself would be liable to the penalties provided by law for usurpation of office or false impersonation. Authority to speak and act for and in the name of God constitutes the essence of Priesthood. As to the righteous exercise of this delegated power and authority, and with respect to men who have falsely claimed to possess it, the Lord is particularly jealous, which is to say that for the holiness and sanctity of His Priesthood He is righteously zealous. Be it noted in passing that the two adjectives, jealous and zealous, are of common origin and at one time had practically the same meaning in our language. "For I the Lord thy God am a jealous God," is expressive of one of the eternal attributes of God, for, as it is written elsewhere: "The Lord, whose name is Jealous, is a jealous God." (Exodus 34:14). Never has the Lord called upon men to esteem as sacred and holy that which He Himself does not so regard.

GODLY ZEAL OR JEALOUSY

For illustration of this Godly zeal or jealousy we may go to the Old and New Testaments, as also to other scriptures, and shall not fail to find. An impressive object lesson is taught by the case of Korah and his associates, in their rebellion against the authority of the Priesthood in that they falsely professed the right to minister in the priest's office. The Lord promptly visited them for their transgression, causing the ground to cleave asunder and to swallow them up with all their belongings. (See Numbers, chapter 16). Consider also the affliction that fell upon Miriam, the sister of Moses, a prophetess in Israel. She with Aaron railed against Moses, and they said: "Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the Lord heard it." (Numbers, chapter 12). Jehovah came down in a cloud and stood in the door of the tabernacle, denouncing their presumption and vindicating the authority of his oracle, Moses. When the cloud passed, Miriam was seen to be leprous, white as snow; and according to the law she was shut out from the camp of Israel, though, through the earnest entreaties of Moses, the Lord healed the woman and she was subsequently permitted to return to the company.

Think also of Saul who had been called from the field to be made King of Israel. When the Philistines were marshalled against the Israelites in Michmash, Saul waited for Samuel the prophet, under whose hand he had received his kingly anointing,

and to whom he had looked in the days of his humility for guidance. He asked that the prophet come and offer sacrifices to the Lord in behalf of the people. But, growing impatient at Samuel's delay, Saul prepared the burnt offering himself, forgetting that though he occupied the throne, wore the crown, and bore the sceptre, these insignia of kingly power gave him no right to officiate even as a Deacon in the Priesthood of God; and for this and other instances of his unrighteous presumption he was rejected of God and another was made king in his place. (See 1 Samuel 13: 5-14).

A striking instance of divine jealousy or zeal for that which is holy, concerning priestly functions, is shown in the experience of Uzziah, king of Judah. Though at first humble, he grew arrogant, and indulged in the delusion that in his kingship he was supreme. He entered the temple and essayed to burn incense on the altar. Shocked at his action, Azariah, the chief priest of the Temple, and four score priests with him, forbade the king, saying: "It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed." The scourge of leprosy fell upon him; the signs of the curse immediately appeared in his forehead; and being now physically an unclean creature, his presence tended the more to defile the holy place. So Azariah and his associate priests thrust the king out of the Temple, and he, a smitten thing, fled from the house of God never again to enter its sacred precincts. Concerning the rest of his punishment we read: "And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the Lord." (2 Chronicles, chapter 26).

REJECTION OF UNAUTHORIZED COMMANDS

Proceeding chronologically to the period of the Apostles, we find a forceful illustration of the futility of false ceremonies, or of the mere form of sacred ordinances when the authority is absent, in the record of the seven sons of Sceva. These in common with others had marveled at the miraculous power possessed by Paul, whom the Lord so blessed in his Apostleship that by his administration many were healed and evil spirits were rebuked and cast out. Sceva's sons, who are counted by the sacred chronicler among the exorcists and the vagabond Jews, sought to expel an evil spirit: "We adjure you by Jesus whom Paul preacheth" said they; but the evil spirit derided them for their lack of authority, exclaiming: "Jesus I know, and Paul I know; but who are ye?" Then the afflicted person, tenanted by the evil spirit, leaped upon them and overcame them, so that when they escaped from the house they were naked and wounded." (Acts 19: 13-16).

Again on the occasion of the Apostles Peter and John visiting

Samaria, for the prime purpose of confirming those who had been converted by the vigorous and effective ministry of Philip, by whom many had been baptized, they laid their hands upon the newly-baptized converts who then were blessed by the reception of the Holy Ghost. Now, among the many who looked on with amazement, was one Simon, who also had been baptized by Philip: "And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity." (Acts 8: 18-23). The name of the unrighteous ambition of Simon the sorcerer is perpetuated in our word "simony," signifying traffic in churchly office.

MEN MUST BE CALLED OF GOD

The indispensable requisite that to officiate in the ordinances of the Church a man had to be chosen through inspiration or direct revelation, and then had to be ordained or set apart by those already invested by divine commission, was fully understood and strictly adhered to by the Apostles in the Primitive Church. In the Epistle to the Hebrews, special mention is made of High Priests, the title having distinct reference to High Priests in the order of Priesthood restored to the earth through Jesus Christ, and not to the "high priests" practically equivalent to "chief priests" in the system of the Jewish hierarchy. This distinction will appear more clearly as we proceed. It is pointed out that every High Priest taken from among men is ordained for his exalted ministry "in things pertaining to God," and then the Apostle continues: "And no man taketh this honour unto himself, but he that is called of God, as was Aaron." (Hebrews 5: 4.)

Although this declaration is made with special reference to the office of the High Priest, the context makes plain, and, moreover, the reference to the calling of Aaron, given by way of illustration, indicates the application of this essential condition to men called to bear the holy Priesthood in whatsoever office they may be placed. In the twenty-eighth chapter of Exodus we read as to how Aaron was called—through the direct word of the Lord given unto Moses, under whom Aaron and his sons were consecrated and set apart in the Priest's office. So by revelation or inspiration through men already commissioned or ordained, comes the divine call unto others. This is the Lord's way; man cannot change it!

Secondly : Of necessity every organized body of men must have its officers of varied ranks and grades. Without this provision, effective administration would be impossible. We know this to be true with respect to institutions founded by men, and shall it be said that the house of the Lord is less truly a house of order than are human establishments?

The Church of Jesus Christ has been aptly compared to a human body, the individuals typifying the separate members, each with its own function, all cooperating for the welfare of the complete organism. Every office so established, every officer so commissioned, is necessary to the development of the Church and to the accomplishment of its divinely appointed destiny. I commend to you the careful reading of I Corinthians, chapter 12, wherein the impressive analogy between the Church and the perfect body is logically and forcefully presented. Consider these parts in particular: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. . . . For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee. . . . Nay, much more those members of the body, which seem to be more feeble, are necessary." (1 Corinthians 12: 12-22).

THE WHOLE CHURCH TO FUNCTION

This superb comparison demonstrates the necessity of every organ of the body—every officer in the Church—functioning as designed by the Creator. If but one organ of the body ceases to act or operates abnormally, the body is to that extent impaired and defective; if an officer in the Church be negligent, or worse still, be in transgression, the Church is proportionately affected. As the Apostle proceeds to explain, in language at once simple and strong, injury to any one organ of the body affects the whole, and thus may arise "schism in the body;" and such condition applies as in strict parallelism to the Church. The writer of the epistle then continues: "Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do

all speak with tongues? do all interpret?" (1 Corinthians 12: 25-30.)

The Apostle here mentions some of the officers necessary to the administration of Church affairs, and then passes to a partial summary of the gifts of the Spirit as promised by the Christ and as actually present in the Church through the ministrations of the holy Priesthood. The obvious implication carried by Paul's question is that of a negative reply—No, not all members of the Church are Apostles, or prophets, or teachers; not all are workers of miracles; true, some are endowed with the gift of healing, others with that of speaking in tongues, while yet others are inspired to interpret such tongues—but not all possess all the gifts.

In apostolic times, officers invested with the holy Priesthood of varying degrees were ordained as the needs of the Church required; and among these we find specifically mentioned: Apostles, prophets, evangelists, pastors, High Priests, Elders, Bishops, Teachers and Deacons. Members of the first council or quorum of Apostles were ordained individually by the Lord Jesus Christ; and after His departure a vacancy in that body was filled by the remaining eleven, their action being sustained by the Church membership. (See Acts 1: 15-26).

ELDERS AND BISHOPS

At His ascension the Lord Jesus left the Church in charge of the Apostles, to whom He had given full authority, commission and commandment to build up the institution, in the doing of which it was plainly necessary that they call, ordain and set apart officers in the Church as the development of the organization would demand. As the Apostles traveled from branch to branch, from church to church, they set each of these units in order by ordaining the necessary officers and instructing them in their duties. Thus we read of Paul ordaining Elders in every church, praying with them and fasting, then commending them to the Lord in the work of their ministry. In some of the branches Bishops were ordained and put in charge, though these officers are of infrequent mention in the Epistles, and not at all elsewhere in the New Testament. We find that Paul addressed one of his letters "to all the saints in Jesus Christ which are at Philippi, with the bishops and deacons." (Philippians 1: 1). To Timothy the same Apostle wrote: "If a man desire the office of a bishop, he desireth a good work." (1 Timothy 3: 1). To Titus Paul sent this word: "For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre." (Titus 1: 7).

It is apparent that under apostolic administration the Bishops were local officials, each with very limited jurisdiction. As seen in one of the citations just given, they are associated with the Deacons, which latter occupy the first or lower step in the ascend-

ing scale of ecclesiastical offices requiring ordination in the Priesthood. Bishops were Presiding Priests of the Aaronic, or lesser order of Priesthood. Elders are of more frequent mention than Bishops in connection with the Primitive Church, and they are referred to as presiding officers. Thus we read of "the apostles and elders" coming together in council to consider weighty matters. (See Acts 15: 6). Peter, chief of the Apostles, calls himself an Elder and admonishes his fellow Elders to diligence and devotion in their appointed service of taking the oversight of the Lord's flock, preparing themselves the while for the time when the Chief Shepherd shall appear and they be acknowledged of Him. (See 1 Peter 5: 1-4).

It appears, therefore, that in the Early Church the Elders were placed above the Bishops as to gradation of office. As contrasted with the Apostles, the area of whose jurisdiction was world-wide, so far as they could reach, a Bishop was limited to the particular division, branch or church, for the membership of which he was responsible, particularly with respect to what may be called the practical or temporal affairs of every-day life.

AUTHORITY OF THE BISHOPRIC AND THE APOSTLESHIP

Notwithstanding these facts relating to the bishopric, sustained by scripture, there is a very prevalent belief, born in the night of the apostasy, that Bishops stood next to the Apostles in authority, and that the Episcopate of to-day, named in the several churches, is the equivalent of the Apostleship. One seeks in vain for scriptural or other trustworthy support of any such conception. As a matter of course in organizations brought into being on human initiative, whether called churches or otherwise, the organizers may create whatever offices they choose and may designate some of their appointees as bishops; but neither such offices nor officers in a church of human construction have the least relationship to Bishops bearing the holy Priesthood and duly ordained in the Church of Christ.

If the Bishops in the Primitive Church, immediately following the passing of the Apostles, were to be the successors of the latter in the power and authority of their unique and supreme investiture, would it not have been necessary, in accordance with the well-defined order of the Church, that the Bishops of that day be ordained to the Apostleship? We are without a single line of scriptural or other reliable record that any Bishops were so ordained.

(Continued on page 426)

"JESUS CHRIST certainly taught fasting, prayer and helpfulness. No better start can be made than by fasting, praying to God, and sacrificing means for the poor. This law combines belief and practice, faith and works, without which . . . none can be saved."—JOSEPH F. SMITH.

THURSDAY, JULY 4, 1929

EDITORIAL

CHANGES IN THE EUROPEAN MISSION OFFICE

ELDER RICHARD L. EVANS has been released from the position of Secretary of the European Mission, to devote the time remaining before his impending release from the mission field, to special assignments in connection with the rapidly increasing work of the European Mission headquarters. Elder Evans, as Associate Editor of the *Millennial Star* and as Secretary of the European Mission, has acquitted himself splendidly and to the full satisfaction of all concerned, of the duties imposed upon him. He has never spared himself in the discharge of his duty, but has sought for means to assist in the great cause of the Lord. He has always given more than was requested of him.

Elder Weston W. Taylor has been appointed Secretary and Treasurer of the European Mission. As Assistant Secretary, and now for many months the Treasurer of the European Mission, in charge of the accounts and other financial items, he has shown himself diligent, trustworthy and intelligent, and wholly devoted to the important labours devolving upon him. His fidelity to the Gospel of Jesus Christ has made him a greater power in his daily work. In Elder Taylor's hands the work will continue to be well done.—W.

FASTING AND FAST DONATIONS

THE PRINCIPLE of fasting is well known to all Latter-day Saints. From the organization of the Church, the poor as well as those with some degree of financial independence, have joined with us and have come amongst us. The Church has had to care for them, not from any legal responsibility, but from a desire to help them, to lift them to a higher standard of life, and to make of them better and more useful citizens of the community. The principle of fasting was early given and practiced, whereby members of the Church refrained from partaking of food and drink one day a month, giving the produce which they would have consumed, or its equivalent in money, for the aid of the poor.

Fasting is a healthful principle, if observed in moderation. The body needs a certain amount of rest and relaxation, that the organs constantly in use may have a chance to be repaired and built up. Sleep is for this purpose. Fasting once a month serves

a like purpose where the digestive tract is concerned. Fasting gives renewed health, vigour and vitality of mind and body.

The spiritual value of fasting is well known. Christ Himself fasted forty days in the wilderness, that He would be able to bring Himself more into subjection to His Father's will. Jesus taught this principle to His disciples, and has reiterated it again to us in this dispensation. In connection with prayer, fasting is an effective means whereby we may obtain desired blessings. With prayer it has been used to soften the hearts of enemies, evict evil spirits, and to heal many of dangerous illness and disease.

When we come into closer communion with God through prayer and fasting, we also realize more fully our duty and obligation to our fellowmen. We are charged with the responsibility of caring for those who are dependent upon us. When we fast, we feel, in a measure, the pangs of hunger experienced by the poor; we feel the power that faith and prayer have with God; and in turn we are more ready and willing to respond to the calls of those in need.

If we have little ourselves, we are not expected to give more than we ordinarily would consume in the space of twenty-four hours, for the help of the less fortunate. Where we have more, and are able to contribute liberally for the aid of the poor, it is our duty and privilege so to do. "For of him unto whom much is given, much is required." Let wisdom and the Spirit of God guide each one in the matter of fasting and fast donations. Yet "above all things, clothe yourselves with the bond of charity, as with a mantle, which is the bond of perfectness and peace." It is the duty of the members of the Church, individually and collectively, to "look to the poor and the needy, and administer to their relief that they shall not suffer."

Fast donations are given to those in authority, those ordained or authorized to receive these offerings, for the benefit and blessing of the worthy poor. The Church does not believe in indiscriminate giving, but in helping where help is needed, either with food, clothing, medical aid, work, competent teaching and advice, or whatsoever is needed in each individual case. Through the plan advanced by the Latter-day Saints, through revelation and instruction from God, persons thus helped do not become paupers, but appreciate the help extended and make an effort to become useful citizens, in turn sharing with those less fortunate than they. The giving of fast donations, after the act of fasting itself has been carried out, disciplines the human will, and gives us strength to understand our brother or sister, and to share with the widows and orphans the blessings we receive.

"Let every man esteem his brother as himself, and practice virtue and holiness before" the Lord. To fast and to give to our

brother, through the Lord's authorized agents, the food we would have consumed, is to esteem our brother as ourself. It is an act worthy of a true servant of God, a true member of the Church of Jesus Christ of Latter-day Saints. By self-denial of bodily gratifications and desires, in the way God has appointed, we grow spiritually in power, and come into closer relationship with our Heavenly Father. By giving that which we have saved, we feed the hungry and clothe the naked, thus discharging our obligation as a brother or sister to our fellowmen.

Let us heed the word of the Lord and "continue in prayer and fasting" each Fast Sunday—the first Sunday in each month—and give liberally of our substance for the benefit of those in straightened circumstances. When every member of the Church faithfully obeys this principle we shall have ample for the aid of our poor; when all nations accept and live this principle, poverty will no longer haunt the earth. Those who have will share with those who have not, and all will enjoy the blessings of God together.

Let us not forget the poor!

WESTON N. NORDGREN

CALLED OF GOD—AS WAS AARON

(Concluded from page 423)

Furthermore, if the authority of the Holy Apostleship was to continue in the Early Church after the Apostles themselves had been taken, why was not the apostolic body maintained according to its original constitution, comprising twelve members—the Twelve Apostles of the Lord Jesus Christ? The fact stands out in bold relief that with the passing of the Twelve Apostles of the Primitive Church, there was no such body in the known world until the Gospel was restored and the Church of Jesus Christ again established upon the earth in modern days, as the word of the Lord foretold.

It is evident from scriptures already cited that there was, and, I may add, is, in the Church of Christ, two main degrees or orders of Priesthood, the Aaronic, otherwise known as the lesser, and the Melchizedek Priesthood, known as the greater or higher. We have seen that Philip was the means of making many converts among the Samaritans, and these he baptized by the authority of his ordination. Remember, please, this is not Philip the Apostle, but one of the "seven men of honest report, full of the Holy Ghost and wisdom," who were called and ordained by the Apostles to particular offices. When word was sent to the Apostles at Jerusalem that the Samaritans had accepted the Gospel, Peter and John went down, and by the laying on of hands conferred the gift of the Holy Ghost upon the converted believers brought into the Church through baptism administered by Philip.

It required the ministration of the higher Priesthood, as held by Peter and John, to confer the Holy Ghost, while the lesser Priesthood, held by Philip, was ample for administering the ordinance of baptism. Paul wrote to the Hebrews concerning these two orders of Priesthood, so far magnifying or glorifying the higher Priesthood, called after Melchizedek, as to declare that Christ Himself was a High Priest after the order of Melchizedek. We learn elsewhere that this greater or higher Priesthood is called also the Priesthood after the Order of the Son of God.

In the Church of Jesus Christ of Latter-day Saints, restored to the earth through divine dispensation, these two orders of Priesthood have been placed here through the visitation of heavenly beings, who themselves had officiated by virtue of their ordinance while they lived as mortals. This Church is patterned after the Primitive Church, and is characterized by the administration of men in all the offices named in scripture as pertaining to the Church of old.

“And no man taketh this honour unto himself, but he that is called of God as was Aaron.” Amen.

TITHING IN ANCIENT ISRAEL

THE PRACTICE of giving tithes and offerings was generally understood and observed among ancient Israel. In fact, the principle was so well known that it was taken for granted. The casual manner in which the Hebrew historians refer to it is evidence that it was of common knowledge.

Adam and those who came immediately after him were taught the necessity of making offerings and sacrifices to the Lord. It is probable, however, that the early patriarchs lived under the law of consecration. It is known that Enoch and his people accepted this higher law, successfully, and others may have done so.

The first mention of tithing in the Bible is in connection with the giving of tithes by Abraham to Melchizedek, a High Priest, authorized to receive such offerings. Abraham appears to have understood clearly the existence and necessity of the law. His grandson, Jacob, confirmed the family's adherence to the law after his meeting with the heavenly messenger, for he declared: “Of all that thou shalt give me I will surely give the tenth unto thee.”

Tithing was made a definite part of the Mosaic law. “And all the title of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord . . . and concerning all the title of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord.” Israel ever after lived by the law of Moses, and consequently tithing was a standing duty for the people, one that never was abrogated.

Offerings and sacrifices to the Lord and the dedication of prop-

erty to sacred purposes is mentioned frequently in the Old Testament history of Israel from Joshua, through the times of the Judges, during the reigns of the kings, and throughout the stirring times after the captivity, even to the coming of the Saviour. The general term, offerings or gifts to the Lord, is ordinarily used, but tithes are mentioned specifically. The prophets Amos, Nehemiah and Malachi, make direct reference to tithing in their discussions of the divine claim for offerings. The Talmud, the spoken and traditional law of the Jews, likewise makes frequent and often detailed mention of tithing as an established law of Israel. There can be no doubt about the knowledge and partial observance of the law of tithing among the descendants of Jacob.

However, several tithes were enjoined upon the people under the law of Moses. The first already quoted, was a tenth of the produce of the land and the livestock, to be set apart for holy purposes by giving it to the Levites, the priestly tribe. The commandment for a second tithe, given in a passage in the Book of Deuteronomy, began as follows: "Thou shalt surely tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always." From the context it would appear that this tenth was to be used by the man and his family to enable them to visit the holy sanctuaries and to take part properly in the sacred celebrations of Israel, several of which are presented annually by the law of Moses. That is, it was to be used to permit the people to engage in holy ordinances by which they might keep the Lord in remembrance, as indicated by the following passage: "And thither ye shall bring your . . . tithes. . . . And there ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your households."

A third tithe was imposed upon ancient Israel, one that came every third year, and which was to be used for local purposes for the relief of human distress. The existence and acceptance of these three tithes is recognized by competent writers of early days. For example, Josephus declares: "Beside those two tithes which I have already said you are to pay every year, the one for the Levites, the other for the festivals, you are to bring every third year a tithe to be distributed among those that want; to women also that are widows, and to children that are orphans."

In addition to these tithes, the people were required, under the law of Moses, to make a variety of offerings; corners of the fields should be left standing, gleanings and forgotten sheaves in the field be available, all for the purpose, and amounting to about one-sixtieth of the crop; the first fruits, about one-fortieth of the harvest should be dedicated to the Lord; and several other

smaller but important offerings should be made. In short, ancient Israel were expected to use for sacred purposes, such as the maintenance of the Priesthood, holy festivals, and care of the poor, between one-fourth and one-third of their increase. And throughout the generations, many complied with these requirements and were blessed. In view of these historical facts, the requirement made of modern Israel does not seem so large. The suggestion may here be made that if members of the Church, in addition to paying an honest tithing of their increase would also give one-tenth of their time to service in the Church, great blessings would flow unto them.

Those who had authority to receive the Lord's tenth were clearly specified. "Behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." This of course refers to the selection of the tribe of Levi to perform the priestly service for the hosts of Israel. Under the perfect law of the Gospel all worthy men hold the Priesthood, first the Aaronic, including the Levitical, and then the Melchizedek Priesthood. But the rebellion of the children of Israel in the wilderness caused the Lord to take away from them the High Priesthood, and to change the remaining organization as outlined in the Pentateuch. Thus it came about that the Lord's tithe was to be given to the Levites. The importance of the principle of tithing is emphasized by the injunction that the Levites themselves were to give a tenth of that which they received to the Priests. None were exempt from the law.

All should pay tithing; but in the Church of Christ, only the members of the Priesthood so designated had the authority to receive tithing and to receipt for it: The presiding authorities of the Church units of organization, as wards, branches, stakes, or missions, or their duly authorized agents. By divine revelation the tithes of the people are to be expended for the benefit of the Church by a council consisting of the First Presidency, the Council of Twelve, and the Presiding Bishopric, or through their agents. Tithing is disbursed with scrupulous care—it is sacred—and at the general conferences the President of the Church makes a report of expenditures made from the tithing of the people.—W.

OBEDIENCE: "When the Lord commands the people, let them obey. Every son and daughter of God is expected to obey with a willing heart every word which the Lord has spoken, and which He will in the future speak to us. It is expected that we will hearken to the revelations of His will, and adhere to them, cleave to them with all our might; for this is salvation, and anything short of this clips the salvation and glory of the Saints. Obedience is one of the plainest, most every-day and home principles that you ever thought or know anything about."—BRIGHAM YOUNG.

HENRY W. NAISBITT

ELDER WESTON N. NORDGREN

A STALWART son of Britain who served long and faithfully as a member of the Church of Jesus Christ of Latter-day Saints, was Henry W. Naisbitt. He was born on November 7th, 1826, at North Allerton, England, "the son of John Naisbitt and Martha Neede."

Henry received stern religious training from his parents, and was greatly influenced throughout his life by ideals implanted in him by his father. The father died while Brother Naisbitt was but a lad, and Henry had to help his widowed mother to gain a livelihood, thus neglecting his schooling. He was apprenticed to a copper kettle maker, later being employed successively as a silk hat maker, carpenter, and grocer, while he remained in England.

"In 1850 he became a convert to 'Mormonism', and emigrated to America with his wife in 1854." There, in Utah, he engaged in business for several years, returning to England in 1876, on a mission. For the two following years he engaged in missionary service in his native land, labouring as the assistant editor of the *Millennial Star*.

Upon his release, he returned to Utah and became connected with the Z. C. M. I., of Salt Lake City. He was known as a fervent preacher of the Gospel and an "expounder of 'Mormonism,'" and was often called upon to discourse in public. He often contributed articles to the newspapers and magazines, and became a skilled writer of verse and songs. In later years, he published a book of verse entitled: "Rhymlets in Many Moods," while on his second mission to Great Britain. On this mission he served as counselor to President Platte D. Lyman, of the European Mission presidency. This second mission showed the result of his near fifty years' study and living of the principles of the Gospel, for, though seventy-two years of age, he fulfilled a splendid mission. He was ever firm in the faith and staunch in its defence.

Elder Naisbitt was a true and worthy husband and father. He was an honest, upright man, and an able defender of the truth with tongue and pen. Among his most noted verses which are used and sung to-day, are the following: "Rest, Rest For The Weary Soul," "This House We Dedicate To Thee," "We Are Watchers, Earnest Watchers," and "Weep For the Early Dead," which are found in the *Songs of Zion* and in the new *Latter-day Saint Hymns* collections.

Elder Naisbitt passed to his reward on February 26th, 1908, at the age of eighty-one years. His life was filled with service to his God and his associates. He is remembered most for his expressions in verse and prose of the beauties and eternal qualities of the Gospel of Jesus Christ.

FROM THE MISSION FIELD

Norwich M. I. A. Competition: Whit Monday was selected for the Norwich District M. I. A. competitions, which were held at Lowestoft. Elder Alvin G. Paek represented the Birmingham office and spoke on M. I. A. work and cooperation. Sketches, essays, slogans, choruses, solos, original poems and branch songs were features of the contests. Members from each branch came, determined to win the honours. Norwich won the M. I. A. banner at the close of the day. The contest spirit was eager and friendly, and much is expected at the next meet of a similar character. The winning slogan expresses the success of the day: "N-otwith-standing O-bstacles, R-eal W-illingness I-n C-ontests H-as D-emonstrated I-n S-howing T-hat R-ighteous I-nspiration C-ontinues T-o M-utually I-mprove A-ll: Norwich District M. I. A."

Arrivals and Assignments: The following missionaries arrived in Southampton aboard the *Leviathan* on June 18th; they have thus been assigned:

For the British Mission: Cyrns H. Gold, Jm., Salt Lake City, Utah, to the Leeds District; Charles Lewis Kinsey, Mesa, Arizona, to the Bristol District; Russell Peterson, Paris, Idaho, to the Bristol District; Landon Burdett Pugmire, St. Charles, Idaho, to the Liverpool District; Ivan Emile Lauper, Los Angeles, California, to the Birmingham District.

For the French Mission: James Burt Lindsay, Jm., Liberty, Utah.

For the Netherlands Mission: Thomas Frank Coppin, Salt Lake City, Utah.

For the German-Austrian Mission: Glen C. Merrill, Salt Lake City, Utah; Rudolf Edmond Hahn, Salt Lake City, Utah; Robert Graham Webb, Lehi, Utah; William Roy Hatch, Idaho Falls, Idaho.

For the Swiss-German Mission: Carl H. Dorny, Salt Lake City, Utah.

Doings in the Districts: *Birmingham*—At a baptismal service held in the Handsworth Chapel, on Saturday, June 1st, two persons were baptized by Elders Kenneth Lund and LeRay Swainston, and confirmed by President Edward L. Blacker and Elder E. Anthon Clayson.

Bee-Hive girls of the Handsworth Branch gave a very successful program and served refreshments, in connection with the monthly union meeting, held on Saturday, June 1st.

Two persons were baptized by Elder William Kenneth Lund and confirmed by Elders H. Grant Vest and Alvin G. Paek, at a baptismal service held in the Handsworth Chapel, Birmingham, on June 15th.

Hull—The M. I. A. of the Hull Branch held a successful social

on June 5th. Nearly one hundred people attended. The National Union of Railwaymen's band was in attendance and gave some excellent selections. Dancing concluded the program.

London—The "fruits" of "Mormonism" were clearly demonstrated at the London District M. I. A. Contest, held on June 1st at the Holloway Branch, in which three branches competed for M. I. A. honours. The West London Branch gained the greatest number of points and was awarded a beautiful M. I. A. banner. The District Choir, under the direction of Elder Milford A. Piggott, gave a number of renditions, including both Church anthems and special selections.

At a baptismal service held in London on June 2nd, two persons were baptized and confirmed by Elders Eugene Romney, Jun., and William T. Mathie.

At a baptismal service held on June 9th, at the City Road Baths, Islington, two persons were baptized by Elder Ferrell N. Beckstead, and confirmed by President John L. Clarke and local Elder Lewis H. Tarr.

The South London Branch M. I. A. gave a concert on June 12th, at the Convalescent Home at Walton-on-Thames, under the direction of Brother Calvin Mount and Sister Florence Bickerstaff, to brighten the lives of the inmates of the institution. A feature of the evening's entertainment was the sketch: "Making a Will."

Newcastle—At a baptismal service held in the Sunderland Chapel, on May 22nd, five persons were baptized by Elders G. Ronald Carter and Alma R. Wakeling, and were confirmed by President Weston R. Clark, Elders Carter, A. Fenton Smith and Virgil J. Smith.

Scottish—At a baptismal service held on June 4th, in Aberdeen, one person was baptized and confirmed by Elder Louis S. Leatham.

At a baptismal service held on June 6th, at the Firth of Clyde, near Stevenston, Ayrshire, two persons were baptized by Elders David A. Buchanan and Joseph R. Greenhalgh, and were later confirmed by the same Elders.

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LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS IN GREAT BRITAIN